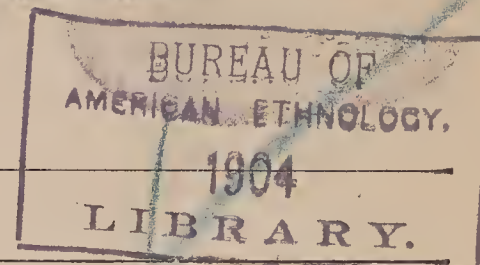


# Anpao Kin.

## THE DAYBREAK

"Wankantanhan Anpao kin hiyounhipi."—Luke 1. 78.



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### ANPAO - KIN:

Rev. E. Ashley,  
Rev. W. J. Cleveland, EDITORS

Anpao wotanin wowapi kin wi iyohina, wiyawapi anpetu tokaheya eca wowapi tokxu kin ognu yewicakiciyapi ece.

Wi akenom (one year) on kaxpapi yamni kajujupi kta.

Wixape kin kaxpapi wanji sam okise. Icupi xni itokab kdajujupi kta.

Wowapi askabyapi maxaxana wanji qaix nonpa owapi kin, mazaska eekiya, A NPO KIN opeton okihipi kta.

Tuwa wowapi kagia kta ca wowapi ska sani el'owa kta.

Opetonpi kta wowapi hiyukiyapi qaix ed taku oyakapi kta cinpi na hiyukiyapi ca, wowapi ojuha akand deced owapi kta.

REV. E. ASHLEY,  
Cheyenne Agency, S. D.

#### Yawaxteya Caxpapi Wowapi Wan

ANPAO KIN icikoyaganyanpi qa wico-ran waxte eon iyounpaxtakapi kta wookihi yuha. Okodakiciye - wakan opapi t'ka abebeya tipi kin, hena iyotan taokiye waxte heca kta. Bixop waun kin eciyatanhan, taku ecamon onxpaxpa oyakapi qa taku bduotanin kta wacin kin hena owasin, qa Tipiwakan iyaza omawani woyakapi kin hena, qa nakara Okodakiciye-wakan kin wotanin tawa toktokeca ed kagapi kta. Oyate unkitawapi kin owasin Anpao kin icupi qa sanm wicaxa tokeca wicapi nin ecan-mi.

W. H. HARE,  
Yewicaxipi Bishop

#### WOTANIN IKCEKA

March wi el Oglala zaptan ate-yapi kici Tunkanšilayapi ti ekta ipi. He Sapa wolakota on Commissioner of Indian Affairs (La-kota Tunkanšilayapi) kiei iwoglo-lapi kta ca wicakicopi tka el ipi kin icunhan el yanke šni canke wanyakapi šni glicupi. Iyokihe yanke cin kiei woglakapi yunkan tokel eyapi kin owa icu na Commissioner gli kinhan kipazo kta keya.

Oglala Tunkanšilayapi t'ka ekta ipi gon icunhan Tunkanšilayapi kin wahokonwicakiya. Oglala oyate kin šunkawakan koktopawinge wikcemna topa wahecetu wicayuhapi keya oglakapi yunkan hetanhan okise wiyopewicakiyapi na ostan ptegleška opei-tonpi kinhan tanyan kta kewicakiya ške. Nahan nakun šungki-yanakapi na wayakiyapi na taku hececa iyuha on mazaska na woyuha otuyacin ghusotapi wico-škate kin hena ayušanpi kta iye-ceca keya. Na kanpi kin hena hececa wowicagupi kta: eyaš tecapi kin inš wowaš econpi on niiciyapi kta keya oyakapi.

April 6 qonhan Oglala wikcemna zaptan wahecetu Rushville, Neb., ekta mazcanku opapi, škal omanipi kta ca he on, yunkan ihihanna Chicago ikiye la ihunipi kin icunhan canpagmi ogna yankapi kin kaptanyanpi yunkan el yamni wicaktepi na wikcemna nonpa wahecetu ontonwivayapi.

Ake makowašpe igluhapi (State) teca nonpa kağapi kta iteka. Wanji Oklahoma na Indian Territory (mašte makoece) makowašpe ikceka (territory) yuwitayapi on kağapi kta na he Oklahoma eya cağe qupi kta; na unma kin inš Arizona na New Mexico makowašpe ikceka kin yuwitayapi on kağapi na Arizona eya cağe qupi kta. Oklahoma el otonwe itancan kta yušanpi kin Guthrie otonwe eciyapi kin hee, na Arizona el otonwe itancan kte cin he Santa Fe otonwe eciyapi kin ee.

Wiyohiyanpata, New York na New England makowašpe eciyapi kin el, watokeca can owe ota na iyotan taspan hinšma can na kanta hu na taspan hanska can kin hena tasaka on le bloketu kin heca canwatokeca conala kta keyapi.

Denyer, Col., ekta Dr. William A. Harroun eciyapi kin lekšitku wan ta yunkan mazaska woyawa tanka wanji sanpa koktopawinge opawinge šaglogan ailpeya tka icu kta wicala šni na tankšitku wan Portland, Me., el ti kin he iyuha icu šni. Miyecinkala mazaska wakamna na waglusote sin hecela iyomakipi, keya na hecon keyapi.

New York makowašpe ekta February wi icunhan aiyotan lila wicağa oyakapi. Wi kin he icunhan anpetu iyohila wicaša 440 henakeca wahecetu t'api ške.

Lower Brule, So. Dakota,  
April, 1904.

My Dear Brother:

Provincial Chapter kin el tokaheya woyaglakin kte gon, ni-kuje (wayazanke) na heon ekta le šni qeyaš ito he heon tokel ehin kte cin he icimunge kte na nisunka nanilion yankapi kta.

Misunkala: Wakan cekiyapi san Sunkakiciyapi oyapapi kin

tokel wawoyakiyapi kta he. Ho, cinye Sunkakiciyapi nom yamni ecel wakan cekiyapi el unqonpi hantanš otakiya wawounkiyapi iyecetu. Misunka otakiya ehe cin he tokel yaka he. Ho cinye, owanka apiyapi, na pelijanjan apiyapi, na lilalila yulilapi, na wacekiye hipi kin oakanyanke ecekeel ewicagnapi kin, na Hymnal na Prayer Book wica-kipamni, na oakanyanke kin tokata ekta canpeška makagle najin wacekiyapi. Misunka hena woecon kin on wana wakancekiyapi wawoyakiyapi he. Ho Cinye Priest kin hayapi kicun timahel u kinhan naunjinpi kta, canpeška inajin unkiš eya econ-qonpi kta. Nisun ounkiyapi na iyecel ehe cin he tokel yaka he. Ho cinye, Wakantanka kin ihukuya Priest onšiičiya oyate walitaninpi sa kin iye kin ko Woniya wakan kin kila, canke ilazatanhan iye heunkeyapi; wan ate Priest taku micila kin he wicake lo ye, na unkiš iyecel unqupi ye unkeyapi se. Misunka wanna hecel on wakan cekiyapi wawoyakiyapi he. Ho cinye Priest kin he wanna ounkiyapi.

Misunka nakun sanpa wawokiyapi he. Ho cinye lila ota. Ito misunka niye cinka hahanna cekiyapi kin ihunniyan on tokel wawoyakiyapi kte cin iwoglagkiye. Ho cinye tokel unkokihipika Wakantanka kin yatanyan unlowanpi kta, General Confession kin onšiičiya unkeyapi kta, na Lord's Prayer kin Priest kin he kici canpeška makagle najin unkeyapi kta. Inaunjinpi kin ho tanka i unyukawapi kta "O Kuwa miye" kin on Wakantanka yaonihanyan yatanyan tokel okihi ho tankaya unlowanpi kta. Psalms kin yawapi kin ho tankaya unyayuptapi kta. Epistle yawapi kin tanyan anagoptanyan unyankapi kta. Te Deum laudamus yawapi kin ho tanka unyawapi kta. Gospel kin yawapi kin yuwakanyan yuhonihanyan tanyan anagoptan unyankapi kta. Jubilate kin on Wakantanka kin yatanyan yaonihanyan tokel okihika unlowanpi kta.

Apostles Creed kin on wiyohiyanpata etonwan najin se, Jesus Christ unkeyapi can pa unkicapsanpi kta, na wicaunlapi kin ho tankaya unglautaninpi kta. Wacekiyapi iyohi iyanke el ho tanka

Amen unkeyapi kta. Priest kin wowahokonkiye cin tanyan nahon unyankapi kta, ecin nakun samiyeya wicaša owicunkiyakapi kta canke heon. Womnaye econpi kin Mazaska wikcemna unyuhapi kin wanji wicunkiyapi kta, naiš conala qeyaš blihela wicunqupi kta. Lena ocowasin wowacinye unkitawapi ataya on unkeyapi na econqonpi kin wakan cekiyapi kin wawounkiyapi kta. Misunka nakun sanpa taku eye pica, tka wana wanituka iteka, ca tokeša unkiyecinka el unkaiyucanpi kta eyakna wanice ceunkiyapi na unkiyukanpi kta.

Jesus Christ Itancan unyanpi towašte kin na Wakantanka towašte kin na Woniya wakan Takolakiciye kin maka owancaya wicaša unpi kin, na Sunkakiciyapi unqonpi kin unkiyepi ohinniyun un nunwe. Amen.

Napeniyuzapi.

Daniel S. High Elk.

#### TWO CHIEFS.

Hump and Iron Lightning Going to Washington.

Aberdeen, S. D., March 30.—Special to The Press: Old Chief Hump and Iron Lightning of Cherry Creek passed through town last night bound for Washington to interview the commissioner of Indian affairs and the president relative to some of their reservation matters. They were accompanied by Giles Tapetola, a half breed, who acts as their interpreter. While in town the party was entertained by O. F. Waller, division freight and passenge agent for the Milwaukee, who gave them a dinner at the Ward. Chief Hump is a fine specimen of the old Indian chief. He is getting along in years pretty well, but carries his age well. He is over six feet in height, broad shouldered and still a powerful man physically. Iron Lightning is a youner man, tall and straight. Both wear their hair long, but that is about all there is left in their appearance to indicate that they belong to the older generation of Indians, their apparel being that of the white man, well-made and well-fitting.



# THE DAYBREAK.

Rev. E. ASHLEY,  
Rev. W. J. CLEVELAND  
EDITORS.

THE DAYBREAK is published monthly in the interest of the Protestant Episcopal Church among the Sioux Indians of South Dakota.

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REV. E. ASHLEY  
Cheyenne Agency, S. D.

## Letter of Commendation.

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Besides other Church news, it will contain my official notices and accounts of my official acts and visitations. I hope our people will take it and circulate it.

W. H. HARE,  
Missionary Bishop

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## OKOLAKICIYE WAKAN WIYAWAPI.

May wi kin.

1. St. Philip na St. James  
Taanpetupi.....Sa.  
(Nakun Easter iyohakab Anpetu Wakan itopa.)
8. Easter iyohakab Anpetu  
Wakan izaptan.....Ska
9. Rogation Anpetu.... To stan
10. Rogation Anpetu.... To stan
11. Rogation Anpetu.... To stan
12. Ascension Anpetu..... Ska
15. Ascension iyohakab Anpetu Wakan kin ..... Ska
22. Anpetu-Wakan-Ska..... Sa
23. Anpetu-Wakan-Ska Anpetu Wakan el Monday.. Sa
24. Anpetu-Wakan-Ska Anpetu Wakan el Tuesday.. Sa
25. Ember Anpetu.
26. Ember Anpetu.
27. Ember Anpetu.
28. Ember Anpetu.
29. Yamni Taanpetu Wakan kin..... Ska

## Wotanin-waste Ayapi On Wocekiye.

Anpetu iyohi wicokaya he cin ehan heyapi kta:

Wanikiya waste isto wacantkiya nitawa kdugad, canicipawega akan otkeyahan yaun tka qon, maka akan wicaša un kin owasin. Niye ekta etonwanpi qa niwicayapi nunwe. Amen.

Yewicasipi kin on.

O Wakantanka, tuwe wicawe wanjila on, wicaša oyate hiyeye cin oyasin maka kin owancaya etipi kta e wicayakage cin, na tona itehanyan nais kiyela unpi kin, wookiye owicakiyakin kta e Nicinea waste uyaši qon; wicaša

oyasin anicitapi na iyenianpi kta unqupi ye. Oyate kin optaye nitawa kin opewicaya ye, na Ikcewicaša kin wokiconze nitawa ekta awicagli ye. Tona wicaye-co kin ecala wicaluecetu, na aitokiconze kin kohanna uyakiyin kta iceunniciyapi; Jesus Christ Itaneanunyanpi kin hee eciyatanhan. Amen.

## Wotapi šni Itokam Wocekiye wan.

O Itancan, wopida unničupi. Wotekdapi kin wodwicaya ye, qa wicaša owasin, maka sitomniyan, Wiconi Aguyapi ni un kin Malipiya eciyatanhan hi kin he odepi qa iyeyapi kta e iceunniciyapi. Amen.

## Grace before Meals

Thanks be to Thee, O Lord. Feed the hungry, and grant that all men, everywhere, may seek and find the Living Bread which cometh down from Heaven. Amen.

## WOTAPI WAKAN KIN

Tona Christian unpi kin ohiani Wotapi Wakan yawaste pi kin he opapi kta e wocon, na woiyowaja tawapi kin hee.

Okolakiciyapi heca, na he le unnagipi kin Christ Tancan na We kin on unkiwašakapi ecee, untancanpi kin woyute na woyatke on iwašakapi kin iyecel.

Nakun wošnap i heca, woyatan na wopila wošnap i heca, kin heon (Eucharist) wopila eya cajeyatapi. He el Christ Itancan unyanpi towiconze kin Atkuku wakan itokab yuha wacekiya yanka; Christian woohola wocon iyotan tanka heca; na heon akta šni unqonpi kta iyececa šni.

Tohan wotapi wakan (Eucharist) kin yuwakanpi kta cana, iyacu kta oyakihi, nais oyakihi šni eša, el yaun kta na yušanpi šni ecel tip i wakan etanhan tankal ilale šni waste. Woniya woyute unkitawapi kte cin on Itancan unyanpi, Iyehca Wakantanka tawagna wošnap i akanl wocon kin icunhan, etanhan niglnhomni kta e takuni iyowalyaye šni waste.

Wakiconzapi kin le taku okahnihipica šni heca keyapi. Awicakeya hecetu, heon etanhan yuzamni awacin šni yo, tka onšiičiya Christ Toie anagoptan, na wicala yuonihanyan Tancan na We tawa kin ieu yo.

## Wowapi Wakan Yawapi kin on Wawokiya.

## III. Titos Wowapi kicagapi kin.

1. Titos eciyapi kin he tonpi kin eciyatanhan Greek wicaša heca, na St. Paul witaya wacin-yanpi kin eciyatanhan "cinkšiye" eciye cin (Titos 1. 4), owekinis St. Paul tokaheya omani gonhan

Christian heca kta e yuhomni naceca.

Tuwe Christian heca tka baki-blayapi šni kin he tokaheya, na bawieakililayapi on St. Paul Jerusalem el mniciyapi kin, na omničiy e kin heconpi kte šni konze çon he ehanl kici hi. (Ohan. W. 15; Gal. 2. 3). Tuktektel Korinth ekta yešipi na hel takuku iwanyake na apiye (2 Korinth. W. 7 na 8); na blihelya na ksabyahan škan kin on Crete el Okolakiciye awanyakin kta kipi cankel econ šipi.

2. Taku on wowapi kicage cin. Watohan Crete. wita el Okolakiciye icage slolyapi šni, tka oyate kin owewakankanpi, tawacin sutapi šni, na owotanpila šni sa kin on Titos ob un kte cin otehike seca (1. 12). Heon etanhan wokipajin itkob najin kte cin wašagyin kta ca St. Paul wowapi kin le A. D. 64 nais 67 he ehan kicage, na he el, woon-spe, wicohan, na wawiopeyapi kin on, Timotheos wowapi tokaheya el kicage çon, iyecel cajekiyate.

3. Yuwitayapi. Wozami wicoie eciye cin (1. 1-4) ohakab Okolakiciye kagapi kin on woki-yake, Presbyter (Hunkayapi) kin tokecapi kta, Crete oyatepi tokel tawacinpi kin, na Juda etanhan woonspe ektašni kin on tokel opiičiyin kta he onspekiye (1. 5-16). (2). Hehan wicalica na wakankapi kin, na tecapi, wicawinyan ko, na wowilake unpi kin on tokel woope yukin kta okiyake (W. 2). (3) Hehan Titos oyate kin ob tokel onšilaya škan kte cin, (3. 1-7); na (4). Wicohan tawa hea el katinyan škan kta, na taku ikeeka kin awacin kte šni he iwahokonkiya, na hehan iye iyatayela on taku eciye, na ehake nape yuza (3. 8-15).

## Wocekiye wowapi apiyapi qon.

Wocekiye wowapi yublapi 63-Epiphany on Wocekiye, Wowapi kin, na Wotanin waste ihanke el woope kin le okagapi: ¶ Wocekiye, Wowapi, na Wotanin-waste kin le, Anpetu wakan iyohi hehanyan anpetu iyohi tawakiyapi kta.

Hehan yublapi 80 el woope nonpa yanke cin, inonpa na ohakab wocekiye yamni yanke cin he yujujupi, Woiyopečiy e wocon qon el opeyapi kin heon. Tka yublapi 84 wotanin waste ohakab woope kin le ošanpi: ¶ Wocekiye Wowapi, na Wotanin waste kin le iyohakab anpetu iyohi, Anpetu Wakan hehanyan unpi kta, tka St. Matthias Taanpetu icunhan unpi kte šni.

Yublapi 129, Easter Anpetu-wakan on Wotanin waste ihanke el woope kin le okagapi: ¶ Easter Anpetu-wakan icunhan Tipi

wakan waji el Wotapi wakan nonpa econpi hecinhan, Wocekiye kin, Wowapi kin, na Wotanin waste le ohakab owapi kin Wotapi wakan tokaheya econpi kin el unpi kta.

Wocekiye kin.

O Wakantanka, tuwe Wopekiton unkitawapi kin on, Nicinea eccla icage cin Canicipawega on tin kta unyaqupi qon; na kini okinihan tawa kin eciyatanhan, tokaunyanpi towašake tawa kin etanhan eunglakupi kin; anpetu iyohila wołitani etanhan unčapi kta, na Iye woekicetu tawa woiyuškin kin el unnipi kta e unqu piye, Christ Itancan unyanpi kin ee eciyatanhan. Amen.

Wowapi kin, 1 Cor. v. 6.

Taku on napoliyapi kin waniqala aguyapi ataya napoliya eee e slolyayapi šni he. On napoliyapi tannike cin elipeya po; hecel aguyapi teca na napoliye šni yaunpi kta. Christ, Wocakšin unkitawapi kin unkiyepi on wošnap i: heon etanhan woa-hope kin ahounpapi kta; napoliyapi tannike kin, nakun wokipajin na ohašica napoliyapi kin he on šni; tka wognaye šni na wowicake aguyapi napoliyapi kin on.

Wotanin waste. St. Mark xvi. L

Yunkan anpetu wakan kin wanna owilhanke, hehan Mary Magdelene, na Mary James hunku, na Salome hena tancan kin slayapi kta on pejihuta waštemna aupi. Yunkan anpetu tokaheya hihanna heca, wicalhapi ołloka kin el hipi, wanna wi hinanpa hehan-tu. Yunkan hekiciyapi, Tuwe wicalhapi ołloka i kin etanhan inyan kin yutokan iyeunkiciciyapi kta he. Yunkan ekta etonwanpi, hehan iho, inyan kin wanna yutokan iyeyapi; he tanka heca. Yunkan wicalhapi ołloka kin mahel hipi, hehan koškakalaka wan isloyatanhan iyotanka, wokoyake ska hanska koyaka, he wanyakapi; yunkan yušinyayapi. Tka iye hewicakiya; Ignihala niyušinyayapi kinhan; Jesus Nazareth etanhan, icipawek okatanpi qon oyalepi; wanna igluecetu; Lel yunke šni; tuktel gnakapi qon he wanyaka po. Tka niš gla po, na waonspewicakiye cin, na Peter nakun, nitokab Galile ekta yin kta, heciya wanyaglakapi kta, eniciyapi qon iyececa, he owicakiyaka po. Yunkan hecel koyanni glicupi, na wicalhapi ołloka kin etanhan najica kiglapi; lila cancanpi na yušinyayapi; na tuweni takuna eciyapi šni; inihanpi lakaš.

Hehan yublapi 144, Ascension Anpetu kin on wotanin waste kin ihanke el woope kin le ošanpi: ¶ Wocekiye, Wowapi, na Wotanin waste kin le iyohakab anpetu iyohi, Anpetu wakan hehanyan unpi kta, tka St. Philip na St.



James Taanpetupi icunhan unpi kte šni.

Hehan yubłapi 228 na 229, St. James na St. Bartholomew Taanpetu kin on wocekiye kin iyo-kogna anpetu tokeca wokiksuye kta ca wocekiye, wowapi na wotanin wašte oštanpi, lecetū:

Christ Wayutokecapi kin.

Wocekiye kin.

O Wakantanka kin, Niye paha kin ekta Nicinkši ecela icage cin wokoyake ska na wiyakpakpa koyagye cin, waayatanin kalinigapi kin ekta wicayakpazo qon; unke-yepi kin maka kin le el wicoto-ketu tanin šni kin etanhan eun-yaglakupi kinhan, Wicašayatapi kin iye toiyokipi el wanunyakapi kta e iyowinunyakiyapi kte cin he onšiičiya iceunniciyapi, he aici, O Ate kin, na niye; O Woniya Wakan kin, kici niun na wokiconze yuha, Wakantanka wanjila maka owihanke wanil. Amen.

Wowapi kin. 2 Peter i. 13.

Tohanyan wakeya kin le ogna waun kin hehanyan kiksuyecici-yapi kin on iyocipaštakapi kte cin he hecetu walake; wakeya kin le ecela wegnakin kta slolwakiya, Jesus Christ Itancan unyanpi omakiyake qon iyecel. Tka nakun letanhan iblable cin iyohakab, taku kin lena ohinni-yan yeksuya oyakihipi kta e awakita. Jesus Christ Itancan unyanpi towašake na hi kte cin hena onkončeyakapi qon, hun-kanpani ksabya kagapi kin un-qonpi šni, tka iye tanka hea he išta wanunyakapi. Wakantanka Atkuku kin eciyatanhan woyu-onihan wowitan ko icu, wowitan wašte kin etanhan wicaho kin le higu qonhan, Micinkši waštewakilake cin he lee, on iyomakipi hea ce. Yunkan wicaho kin he malpiya eciyatanhan u kin he naunhonpi, paha wakan kin kici unyankapi qonhan.

Wotanin wašte kin, St. Luke ix. 28

Yunkan wicoie kin lena iyohakab anpetu šaglogan ecetu, hehan Peter, na John, na James, hena iwicacu, na cekiyin kta paha wan ekta i. Yunkan cekiya icunhan ite kin tokeca hingla, na tawoyake kin ska na wiyakpa. Yunkan iho, wicaša nonpa kici woglakapi, Moses na Elias hena eepi. Hena wokitaninyan hina-jinpi, na iye iyayin kta na Jeru-salem ekta taku gluštan kte cin he iwoglakapi. Tka Peter na ob un kin hena lila ištinnapi; yunkan kiktapi qonhan wooki-tanin tawa kin he wanyakapi, na-han wicaša nonpa kici najinpi kin hena. Yunkan hena elpeya ki-glapi icunhan Peter Jesus heciya; Itancan, lel unyankapi kte cin he wašte; ito wakeya yanni unka-gapi kta, wanji niye, na wanji Moses, na wanji Elias hecel un-nicagapi kta; taku eye cin he

slolkiye šni. Hena hecel eya icunhan malpiya šoka wan u, na aohanziwicaye; na malpiya šoka kin el hiyayapi behan lila wiko-papi. Yunkan malpiya qon etanhan wicaho wan hinape, na eya; Micinkši waštewakilake cin he lee ce: he anagoptan po. Yunkan wicaho kin ayaštan qon, Jesus išnala el najin. Yunkan iye inila unpi, na taku wanyaka-pi qon anpetu kin hena el wicaša kin taweni okiyakapi šni.

Rosebud, S. D.

St. Barnabas' Station.

Anpao kin:

Mitakola le anpetu kin iyapi conala miyecilaotanin kta iceciciye. Ho yunkan Šina ska okolakiciye wan lel ciscila un-qonpi, hekta omaka 1898 hehan toka unkiagape lo, hehanan tahenakiya na lehanyan. Ho yunkan tokel owakihi hecin iye-cel wicohan wašte on nawecijin, tka lehanl wamašake šni iyema-veca. Ho hececa eša letanhanš iyotanš ablihemiciye, tipi wakan wan uncinpi on heon tuktelktel wacin iwowašake keš kitanla ablihemiciye.

Wicaša tona owapa on hena wanjini wowapi onspe hee šni canke heon ablihemiciye. Ito Anpetu wakan wocekiye ecamon, na hehanl tuwe wayazan can ceweciceye, hehanl mini akaš-tanpi wanji te cin hel nakun wocekiye epe. Ho lena tuwenni onspemakiye šni tka miyecinka wowapi wakan wanblake cin heon aiyopteya woecon ogna ecamon, we lo, na Wotanin wašte kin etan tokel awableza on he sam wicaša kin owicawakiyake lo. Lecel on wana wakanyeja inš winyan tanka ko wicota Baptisma wakan econpi, na hetanhan taku šica wan el yapi kes ewicawagla-ku. Optaye eiqala on hetan wanji itokan iyayin kta keš anapta wicawakuwa, tka lehanl abeya eyayaye cin he iyecen Satan tawicohan wan on oyasin owicape mni na etan woeglaku wanice kin he lee, kansu kutepi on hee. Lehanl winyan wanjila kici ohinni Wakantanka tacanku ogna woiwahoye unqupi on he kiksuya maunnipi. Winyan kin he lee Sallie Wanbli šina win he. Ho le anpetu kin niyepi ekta wacinyeci-yapi on wocekiye un-keyeci-yapi nin ecanmi ye lo, mi-takuyepi.

Tipi wakan uncinpi kin he makoce wan wiyeya yušan he na wicapi makoce wan nakun, na wana el wicota iyunkapi iyotan na wani kte šni mitawa-cin. Wicaša kin lena Wakanta-ntanka ihukuya wowaši econpi kta wicayauštanpi wi šakpe hehanyan. Itancan, James Hawk Ghost; Okihe, Thomas Red Elk; Mazas-ka awanyaka, Charley Poor Thunder; Wowapi kaga, Silas Light; Wamnyan, Daniel Poor Thunder; Wayazan awanyaka,

Charlie Walking Soldier; Tiyo-pa awanyaka, Peter Thompson. Ho lena Wakantanka ihukuya litanipi kta.

Wakanyeja wanji lehanl mici-tonpi on Wakantanka wopila waqu. Winyan kici waun June 9, 1897 hehan, hekta March 25, 1903. Hehan wicincala wašte unyuhapi hecena wicaša wakan, Rev. A. B. Clark he miniakaš-tan. Wicacaje qn, Edith Thompson, heon namiyecilionpi wacin. Ho tona Anpao opeya-toupi kin oyasin micante on napeciyuzape lo. Nisunkalapi wanji miye ye lo.

Peter Thompson.

Rosebud, St. Thomas etan.

Anpao kin:

Lehanl taku miyecilaotanin wacin. Ehanni taku yaotanin ciši yunkan ecamiyeccon. Ho le inonpa taku yaotanin ciši kte.

Hekta waniyetu akešakpe he ehanl otokaheya tokel waun kin he slolwakiya. Cinye wicawaye nom Wakantanka oiye wiconi owihanke wanice cin he ahiojupi, William Saul na Sam Wells, etanhan wicoiye tona kiksuya waun kin hena owaglaka wacin ye lo. Tokeya Wahošiyē wakan oħanyanpi wicowoyake iyanini oegle tokaheya na akewanji kin hehanyan he ohinniyan weksuya. Ihektabya taku tona minagi koya ihanke kte qon hena, iyuha icicu-wapi kin el imacage, miš miye kin mioye na miolan koya taku-ni wašte šniyan waun. Ho ciye wicawaye heniyos pilamayanpi. Hetanhan tipi wakan kin le tokel hi na tokel wicohan kin hena un-koglakapi šni. Yunkan he le-hanl hanke he cajeblatin kta wacin. Wakantanka na Jesus caje kin tuktogna hiyaya canna wicaša walitani sa hena oici-yapi na nakun oglakapi. Wagmeza wakpa oyate kin le wicakam un-qonpi, ehanni oyate watogla he-uncapi na taku ota on unakakija-pi, tka cin slolunki-yapi šni ye lakaš. Tipi wakan unlahanpi šni, yunkan ungna peta omniciye etan tipi wakan kin le unqupi ške, etanhan wicoiye wanji ki-ksuya ece waun, John 5 na oegle zaptan etanhan he ohinniyan weksuye sa. Ho eya ciyepi wico-woyake tona iwašagya waun kin on he onspecici-yapi hee šni, tka Wawokiya, na Deacon eya lakota yaunpi qon hena ohinniyan ci-ksuyapi. Iyohila wowapi ciyepi owakihi šni kin heon Anpao kin el eiksuyapi kin he waglutanin wacin.

Wicohan wanji on mitawacin mahel un. Waniyetu can wico-lian el opapi kin hena blihecapi, na tohanl unkaloketupi can iyu-ha tawacin unhunkapi šni. Eya hena epi ca, itancan nicaje on wiunyu-kanpi na nicaje on econ-qonpi eyapi. Ho hececa can wicowoyake wanji el weksuya

eececa, St. Matt. 15 na oegle ša-glogan kin el. Wicacala unki-tokab unpi kin ota he ehanan Wakantanka oiye kin nali-npi, na nakun wašicun oigluha kin slolyapi. Hena eepi ca nahalecin lakol wicohan tona iwicašice kin hena lehanyan gluha unpi ktelici, Matt. 19. 30. Ehannan wašicun ob un qon hena cincapi wanjikji wanwicablake. Waskuyeca ica-gapi kecanmi keš ape ecela ica-gapi selececa. Eya mitakolapi ta-ku wanjikji on bapi waun, ca eya lakol wicohan cajeblate kin lena el tuwa mabapi kta hecin eyapi kta. Tuwa ta canna ecela el Wakansica ti el teliya un šni naceca, inše mitakuye ob waun kin wanjikji Anpao el woglakapi nawahon na on hepe. Maka akanl unqonpi el eš Wakansica ti el unqonpi selececa. Oyate ob waun kin lena taku slolye šni hecapi kepe. Ho yešan etanhan nahanke mini wakan on Hesapa-ta ayapi šni. Ho na wanjini ptegleška on Hesapata ayapi, šni, wanjini winyan on naš šunkawakan on Hesapata ayapi šni. Eya ciyepi, lena on migla-onihan na on hepe šni. Wowapi wakan wicoiye wanjikji slolyapi sece lo epechee. Eya waniyetu tona Wawokiya waun, miye iyatayela taku tanktanka iwoma-to. Hececa qeyaš taku yakuwa-pi kin he oeci-yapi waun. Ho heon etanhan winyan omniciye kin William Saul na Sam Wells tokel ojupi kin hecetu wanjica he, owoju kin he tokel kicanwayin kta omaspe šni qeyaš Bishop unkitawapi awanyag maši na el ahimagle. Ho heon win-yan omniciye el wicoiye wan owicawakiyaka, Matt. 26:13. Yunkan hekta January wi qon hehan ciyeunyanpi A. B. Clark Koškitancan na Wawokiya iyuha wicayuwitaya, iyuha wiwicayun-ga na miš eya wimayunge. Oya-te kin tokel ob waun hecinhan he imayunge. Okolakiciye wakan tokel icagin kte, wicaša iyuha nagi nipi kta wokuwa kin le ohinniyan wawokiya unyankapi. Ho hena hecekel owakiyake. Yunkan ape sanpa ciksuyapi na on etanhan wowapi kin le cici-gapi.

Convocation hehanyan lena Wakantanka oklate wowaši econ-pi. Oitancan lena eepi: Rose Singing Horse; Alice Search the Enemy; Louisa L. Knife; Alice Black Bull; Ellen Black Bull; Bessie Two Hawk.

Ho mitakuyepi iyuha cante-wašteya ciksuyapi waun we lo. Nisunkalapi nioiye tanyan nici-yuhapi na tanyan aici unpi on he miye.

Sam. L. Knife.

Griswold, Man. etan.

Anpao kin:

Mitakuye wašte kin, ito taku yaotanin ciši kte do. Jan. 28, 1904, Wipazuka wakpa en Dakota unpi kin mazaska mna-kiyapi, 24.75, hena tipi wakan



unpi, owasin onsiicida unpi do. Owasin minihecapí do, tuweni hececa un sni do. Wicohian ota kin on šunka wakan owasin cepapi. Mitakuyepi nina tanyan unyankapi do. Wašicun kin nina onsiundapi do. Hehan Wanikiya Wakantanka wašte kin womina ye qupi do, nina tanyan econpi ye do. Ito Isanyati kin tohanin kte ca nina tanyan econpi ecee do. Hehan Manitoba makoce en Dakota unpi kin wašicun wojupi kin iyeececa econpi ye do. Koška otapi do, hena wayawapi sni ye do, tka owasin inina einhintku tokiconze wašte kin Dakota kin awauncinpi kta iyeoetu. Mitakuyepi wašte yaunpi kin owasin woahope kin awacin miye. Ephesos 6:17 en wiconi maza wapaha kin ieu po, qa nađun Woniya tamazasagye kin Wakantanka oie kin hee eye ciqon awacin miye. Owasiña ociyuspapi. Ieska.

John Noel.

Poplar, Montana etan.

Anpao kin:

Mitakoda, ito de miyecidaotanin kta wacin do. Iho malpiya qa maka, qa iyoko qa miniwanca qa maka mahen, qa wicaša mahen, qa watutka owasin dena e taku wanji wowasake wicaqu sdonkiya po. Huhie huhie Wakantanka waonsida tanka ye do. Wakantanka iyeska tawa tona de on unpi wicakiksuya po. Taku wakan wahounyanpi kin ekta ewacin po, hanhepi anpetu iyulia wakta ungonpi kte do. Iho wana de waniyetu kin wicaša yamni mazakan on tapi, unkan wanji yusdohanpi, tokeca ecena yulidokapi tka do, de wi qetu we do, Feb. 5. Dehantu Wakantanka wahounyanpi kin owanji namhonpi kin wasagunkiciyapi kta ye do. Onge ista, nape, nige siha wokoyake waunyanpi, winyan nitawa. Iho dena e Wakanšica onnye do. Nalton po, Wakanšica naunpeapi kta e aicam unyankapi ye do.

Black Duck.

Santee Agency, Neb. etan.

Anpao kin:

Mitakoda, taku wanji miyecidaotanin kta wacin. Wakpa ipakšan oyanké ed wati qa Isanyati oyate ematanhan qa waniyetu kin de ate kici Isanyati unkitakuyepi wiciyopeya unyakonpi, nina canteunkiyapi. Unkan ihnuhanna ate nina wayazanke, tka ake dehan asni aya on Wakantanka itokab piundapi. Ate wayazanke wanke cin he ecan Isanyati oyanké ed Hobu tawakpa, Koška omiciye, St. Andrew's Brotherhood etanhan, oadetka wan yankapi, okini koška wikcemna topa ecetupi, he anpetu wakan okitahedan ate wanke cin ed owasinsin kinin cekeya shi ecee, takuwicunyanpi ko owasiña qa iakan mazaska mnayanpi

qa woyute ko on akabded kuwapi, tohanyan maka wanke cin hehanyan, heon unkitakuyepi owasin piundapi heon de wahdaotanin.

Eya Koška okodakiciye unpi kin de ate wayazanke cin dečan hecen kuwapi sni tka waniyetu kin de Isanyati oyate ehna nina woyazan ota, hececa esta koška okodakiciye ate token okiya škanpi qon, tona is eya wayazankapi owas hecen wicakuwapi on nina piundapi, Koška waonspepi qa nina minihecapí. Iwanbđake kin hektakiya Isanyati detanhan hea Wošna kaga, Wicaša wakan, qa Hunkayapi wana ota icagapi, qa wiyolpeyatakia Wotanin wašte ayapi, qa Wakantanka itakini škanpi, ota ekta tapi, heon oyate kin de wopida wan tanka yuhe kta.

Hobu tawakpa Tipi wakan yuhapi en Hunkayapi kin George Lawrence, qa koška okodakiciye Itancan kin Samuel Jones. Kodapi tona de wandakapi owasin napeciyuzapi.

Henry H. Taylor.

Le itukuya Tunkanšilayapi ti etanhan wotanin unkipi kin heceglawaciun ia unkokagapi.

Washington, D. C., March 29.—The South Dakota delegation will have another conference with the president this week regarding the Rosebud bill. If then the president should insist upon carrying out his ideas as formerly expressed as to the price of lands and manner of sale included in the reservation to be opened to settlement, it is believed the South Dakota senators will endeavor to pass the Rosebud bill now pending in the senate, permitting the president to veto the measure if he so desires. The South Dakota delegation has been patiently waiting for an opportunity to put the bill on its final passage. It has presented the strongest arguments possible for the bill, but, hoping that the president would see new light, it has hesitated to do anything like antagonism to the president. It has urged the case in all its phases with Mr. Roosevelt, but the president insists the bill should be amended, and the hitch has, therefore, been continuous. As a last resort the delegation from South Dakota will once more call upon the chief executive, hopeful that he has had some new light upon the subject of the Rosebud lands. Should he be as pronounced against the bill as he has been in the past, then the delegation will bring every effort to bear to pass the measure in the senate and send it to the president for final conclusion.

Washington, D. C., April 20—The house today just previous to

adjournment, on motion of Congressman Burke, concurred in the amendments of the senate to the Rosebud bill, and the bill will go to the White house, and the president will sign the measure.

Representatives Burke and Martin saw the president before the cabinet meeting and informed him of the action of the senate in raising the price of the lands to \$4 per acre. The president, without committing himself to the congressmen, talked in such a way as to give the South Dakotans hope that he will see his way clear to attaching his signature to the bill, which has had about as rocky a road to travel as any bill in the last ten years.

Naturally the South Dakota delegation is jubilant over its success, for it means much to the state.

The issuance of the proclamation will be expedited, and rules governing the opening of the reservation promulgated as soon as possible.

Representative McCarty has introduced a bill to authorize Indian allottees to sell and convey allotted lands. This bill enables such Indians as may demonstrate to the satisfaction of the secretary of the interior their ability to handle their own affairs to be permitted to do so. In other words, if an Indian allottee is sufficiently intelligent and prudent to control his affairs and interests he may be permitted to sell or convey his allotment without consulting the Indian bureau. The bill also contains a paragraph which will permit any intelligent Indian capable of managing his own affairs to draw such of his share of tribal trust funds as may be due him from the United States treasury. The entire import of the bill, in brief, is to grant to the Indian full and complete possession of his property, to sell or dispose of it in such manner as he may deem advisable.

The Ogalalla Sioux who have been in Washington for a week, and who started with Agent Brennan for Pine Ridge today, go home with a much better idea of the workings of the government than they had when they came. They came to make protest about a lot of things and incidentally to demand their rights. They came to Washington to protest against the price the tribe received for the Black Hills lands. They came to present to the president their petition that they be given an additional sum in view of the failure to properly execute the treaty of 1876. When the treaties were reviewed by Congressman and the Indian office, however, the Indians were shown to have received advant-

ages not contemplated in any of the treaties. It is true that the treaty of 1876, ceding the Black Hills, was not signed by three-fourths of the male adults, as was stipulated it should be in the treaty of 1868. Unknown, seemingly to the Indians themselves, however, the treaty of 1889, ceding the land between the White river and the Cheyenne, cured the treaty of 1876, which was only signed by the chiefs and the head men of the tribes.

The treaty of 1868 provided that it should continue in force for thirty years, but the treaty of 1889, ignoring the fact that there was to be a stop in certain payments for rations, farm implements, etc., really continues in perpetuity the pledges made by the government by the other treaties, and the Black Hills treaty is, according to authorities in Washington, the very best treaty ever made with the Indians. Since the Black Hills treaty was ratified more than \$36,000,000 have been paid to the Sioux, and since 1868 more than \$55,000,000 have been paid them.

When these facts were shown to the delegat'n, American Horse, a member of the delegation, being one of the signatories to the treaty of 1889, there was a look of disgust on the faces of the head men of the Ogalallas. They had no idea that the government kept so close a tab on the several Indian tribes. When the president told them that the old men and the old women would be taken care of but the young would have to work, it capped the climax of the visit, and it is believed that they are going back home with a much more comprehensive idea of what the government's policy towards the Indians than they ever had before.

Close upon the heels of the Ogalallas there has come a delegation of Yankton Sioux composed of very old men of the tribe. Big Tobacco is one of the of the leaders, with David Zephyr as interpreter. They, too, are here for the purpose of complaining of the Indian office regulations. They don't want their children forced to attend the reservation school. They want their children to go to the district schools, which is interpreted by the Indian office to mean no schools. Then, again, they complain that the lease money for their leased lands is not paid with the alacrity which they desire, failing, of course, to recognize that after the lease is made it must be sent to the secretary of the interior for his approval and to be entered, which necessarily takes time. They also complain that there are not enough Indians employed at the agency, a clause of their treaty that Indian labor at the agency shall be given preference wherever possible. They also object to the half breeds, for the reason that they are too smart for them. These and other "kicks" will command the attention of the Indian commissioner when, after "heap talk", they will be sent back to the reservation, probably in a mind very similar to their brethren the Ogalallas.